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Christian service among
educated Bengalese

CHRISTIAN SERVICE

AMONG

EDUCATED BENGALESE.

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BY

ROBERT P. WILDER, M. A.

"The lamp thereof is the Lamb. And the nations shall walk amidst the light thereof."

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PREFACE.

This little book is written for the many friends in America and in Great Britain who have taken a prayerful interest in my wife and myself, and have made loving inquiries concerning our work. A very busy life in this trying climate renders a large correspondence impossible, so we ask each friend to receive this letter in place of a personal one. As you read its pages, *pray fervently* for the work and for us workers. "The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three

years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

Robert P. Wilder,
Kolhapur,
S. M. C.,
India.

March 1895.

CHAPTER I.

THE FIELD.

There are in Calcutta 3,900 college students, and in addition 3,000 who are studying for admission to the colleges. Many of these 7,000 bright fellows come up from Mofussil towns and villages. Calcutta is to them what New York is to the boy from the country village at home; or what London is to the Yorkshire lad. The Bengalese youth enters India's capital with eyes wide open. A new world is before him. He sees the magnificent Government buildings, the strong fort, and the extensive shipping. As he walks during an evening along Harrison Road, his eyes are dazzled by the electric light. He is amazed by the power and wisdom of western lands

and he longs to know the secret of the Sahibs' greatness. On the Sabbath he joins the crowd leading to an open square and listens with them to the old, old story. He soon understands that the Sahib is speaking of the western religion. The words are strange; they tell of One who died and rose again. After the address the student approaches the speaker and asks for a personal interview, and the work has begun.

As their minds are receptive to the daily teaching of western science, just so are they receptive to the religion of the West. Can there be a grander field?

Some of these men are in Mission Colleges where the truth is taught them systematically. Some are in messes, *i.e.*, student lodging houses, which are regularly visited by missionaries. Some are in Hindu, or in Brahmo Colleges; or in homes where Christ is seldom named, and where when He is named He is robbed of His divinity. In a few years these students will constitute the brain of Bengal. They will be intellectual centres in their towns, and

leaders of public opinion in their villages.

But these 7,000 comprise only part of our field. There are many thousands more of ex-students who are to be found in Government Offices, in business for themselves, as teachers, or out of employment. The last class, the unemployed, is a large one. Its members are embittered against English society in general, and against the Government in particular. They complain because there is not an official position ready for every B. A., and they agitate. There is, on the whole, no class which stands in greater need of the Gospel of the good news of present salvation.

Some of these ex-students are graduates of Mission Colleges ; but when the doors of the Institution closed behind them, they ceased to read their Bibles, and are outside the sphere of Christian influence for the most part. And yet their apathy is no bar to an approach ; for we have splendid opportunities of building upon the foundation of Scripture knowledge laid in youth. One of this class said to me that he was proud to state that he had been a pupil

of Dr. Duff. These graduates are accessible; and our words may be used by the Holy Spirit to bring them into the light. Some are hostile to Jesus because of harsh treatment from Europeans. Some are self-satisfied and indifferent. Some are poisoned by western infidelity. Others reject Christianity for fear of persecution. All know English more or less, and all need our sympathy, prayers and labors.

CHAPTER II.

THE METHODS.

Experience has demonstrated that an excellent method of reaching these men is by means of lectures delivered both in and out of doors. On every day, or on every other day, a period is set apart by each mission college for Bible instruction. In addition, other lectures are delivered in college halls and other buildings at stated intervals. The most interesting work out of doors is done in Beadon Square and in College Square every Sunday afternoon. In the former square, the Free Church of Scotland workers have labored about 14 years; and, here, one may find every Sunday afternoon 400 English-speaking men listening to the Gospel. The College Square

gatherings are not so old; but the work is a most important one, since many men from non-Christian colleges are regularly assembled. I myself have employed this most practical method, and, since my arrival in Calcutta in July 1893, have delivered 85 addresses to educated natives in Calcutta.

The pen is a mighty instrument in evangelization. Literature of the right kind is a powerful agency. India offers a great field for usefulness to a Christian man or woman possessing literary talent. Many tracts and papers handed me for circulation I have hidden out of sight; because they either approach the Hindu from a European stand-point, or contain incidents and illustrations which a Bengalese cannot possibly appreciate owing to his education and environment. There is now pressing need of literature written by men who are in touch with the educated classes. Reprints from Europe and America do not meet the case. It is my purpose to employ this method more than I have done hitherto, having been urged

to prepare papers for educated Hindus, and to write a tract on "The Divinity of Our Lord."

Educated men can be reached in their homes, or in their messes. Sometimes one does not receive a hearty welcome: on other occasions one is overwhelmed with kindness.

On one occasion, I addressed 20 students in a mess for an hour and a half. Their attention was splendid. Several questions were asked me in a friendly spirit. Later I was escorted to a room and seated before a table of mangoes, guavas, plantains, sweets and soda water. I was driven at their expense to and from the mess. They even paid the *gharry* fare. It was useless to remonstrate, for they would show their gratitude.

In my judgment the most important method of all in reaching students is by means of private interviews. There are several advantages in this method.

In the first place, quiet. In the Hindu home, or in the mess, it is almost impossible to have an uninterrupted interview.

In the second place, in one's home one has no fear of spies. When Jesus said to the first two disciples, "What seek ye?" They replied, "Rabbi, where abidest thou?" Men are coming and going. We long for the quiet and privacy of Thy booth. Christ respected their reserve and invited them to His dwelling place, and in the twilight of that wonderful evening they opened to Him their hearts and He revealed to them Himself as the Messiah. Nicodemus, also, it will be remembered, came to Jesus by night. Let us remember that John, Andrew and Nicodemus were men, these students are lads; how much stronger the argument for privacy for them. The students discuss the religion of the foreigner—the religion which, if embraced, will make them outcasts. Do we not clearly see the advantages of privacy? One of my enquirers told me that he had called before, but found that I was reading with another student and did not wish to interrupt. This statement suggested the gain of taking men one at a time. Another interesting case is in point here.

One day five men came to see me at the same time. We studied together the resurrection of Jesus. One of the men was foolishly argumentative. I had known him well for several months, during which time he had read with me all of St. John's Gospel with the exception of one chapter. When alone with him we had most earnest and helpful talks together; but when others were in the room he changed his attitude radically.

In the third place, in one's own house helps are near at hand; books of reference are within reach to meet any inquiries or difficulties.

My experience has been limited; hence it is with some hesitation that one so young in the work offers suggestions upon the subject, "What is required of the worker." The paramount importance of the theme is my excuse.

First, accessibility. If the *Babu* comes two or three times and finds the worker absent, he may never come again. Set hours are not enough, Students will not always remember hours. They wish to come when

they feel inclined. I began by naming hours; but now men find the doors open all day. They have come as early as 6-30 A.M. and as late as 9 P.M. Between 10 and 2 few students ever come; but this is the time for graduates who are men of leisure. Hence it seems to be of importance that two should work together. While one is delivering a lecture, or visiting a mess, the other can remain at home to receive visitors. Frequently I have been prevented from delivering lectures for fear lest I should miss men who seek personal interviews. For these and other reasons, since leaving Calcutta, Mr. Max Wood Moorhead of New York City has been co-operating with me.

Secondly, time. It takes time to deal with men; for personal interviews cannot be rushed through.

Thirdly, sympathy. It is all important that men be won and held. Formality, impatience, irritability, ridicule, or unfairness in argument are most disastrous in effect; and any one of them will defeat one's end. I know, personally, an intelligent and open-hearted student who

said he was lost by some missionaries because of their unfairness in argument.

Fourthly, knowledge. Not only of Hinduism, Mohammedanism, Brahmoism, and all phases of modern unbelief; but also, and I might add, chiefly, knowledge of the Bible. Once Hebrew was of use to me when a Mohammedan *Qazi* expressed a wish to refute my arguments in the original. On handing him the Hebrew Old Testament, I discovered that he actually knew less than my little; for he did not know a word of Hebrew! I had hoped to make use of my knowledge of Sanscrit. To my surprise, few students whom I have known have even a rudimentary knowledge of their sacred language; and not a single one whom I have known can be said to be a thorough Sanscrit scholar. My hand illuminated text of the Bhagavadgita has gathered dust on the shelf where it lies. Before sailing from America I made a study of Hinduism. Imagine my surprise to hear a college student say, "We cannot talk with you about Hinduism until we have studied it!"

"Are you not taught it in your homes?" I said.

"No," he replied.

I did not waste my precious time teaching him Hinduism; but I preached Christ. I would not be understood as under-rating the value of a careful study of Indian classics and oriental religions. All knowledge is useful. My little knowledge of philosophy and Hinduism, I use to silence opposition. There is one line of argument which I always use to clear away the misapprehension that Krishna is equal to Christ! If a worker knows his Bible he will get interviews. A student said to a missionary, "Your explanation of John 1 : 1—14 was satisfactory; for this reason I have decided to read the Bible with you. Many have tried to explain the meaning of that passage, but yours is the only satisfactory explanation." The one who can interpret the Scriptures most lucidly and forcibly will be most successful among these men. "The opening of God's words giveth light."

Fifthly. The Power of the Spirit. In speaking of a missionary, a Brahman stu-

dent said, "He has got something. I see it in his face. I am willing to become a stone if I can get that." If we are fully saved, men will find it out. If we have full buckets, some will come and drink the water of life. A present salvation appeals to them: salvation from the *power* of sin as well as from its penalty. An old *Babu* said to me, "Christ and Krishna are the same."

I replied, "Has Krishna saved you?"

"No," he answered.

The only hope of reaching such a man is to demonstrate by our lives and language that Jesus has saved us, and is keeping us from sin.

CHAPTER III.

THE UNCONVINCED.

During a period of seven and a half months I have had 854 interviews at my house; 43 of this number were with Christians. Men from the following colleges have called to see me: the General Assembly of Scotland's Institution, the Free Church of Scotland's Institution, the London Mission College, the City College (Brahmo), the Presidency College (Government), the Ripon College (Hindu), the Metropolitan Institution (Hindu), St. Xavier's College (Roman Catholic); in addition I have also had visitors from four schools. On a single day I met in my study men from seven educational institutions. A number of those who have called are graduates who are either

employed by Government, or are following their respective professions. Lawyer, doctor, teacher, and Government employee have come to see me. These men are of many minds. They may be grouped into two main classes, the Unconvinced, and the Convinced.

Under the Unconvinced, we find the following four classes: 1. The Indifferent. 2. The Hostile. 3. The Honest Enquirers. 4. The Partially Convinced.

1. The Indifferent.—This class is the greatest. An Indian Christian Professor S. Satthianadhan, M.A., LL.B., says: "The one sole ambition of an educated Hindu is 'to get on' in life by securing the best paid Government post within his reach. As a consequence we have a great deal of apathy and indifference characterizing the majority of the educated classes. Mere secular education, therefore, has not been an unmixed good. If my practical acquaintance with young India has convinced me of anything, it is that education is the last thing with which to regenerate India. The educated

Hindu no longer opposes Christianity: he patronizes it. He tells you that he admires and reveres the character of Christ, and that, if needed, he is ready to give our Lord and Master a place in his pantheon. The greatest obstacle at present to Christian progress in India is, therefore, the apathy and indifference that characterize the educated classes. There would be greater hope for Christianity in India, if there was more downright earnest opposition to Christianity from the educated classes."

A *Babu* applied to me one day for help in securing an appointment. I refused. He then asked to read the Bible with me. I told him that his motives in reading the Bible must be spiritual, and that he must not come to the study in the hope that ultimately he would secure a good Government position. He began and continued coming, despite the fact that he was convinced that he could expect no temporal help. When we had read together 21 chapters of St. Matthew's Gospel, it was evident that he could not shake off the truth

learned. He seemed much impressed by the solemn words which I spoke to him upon the reading of the 22nd chapter of St. Matthew. When I left Calcutta for Mussoorie, he wrote me of continued interest.

Out of all who have come, very few have sought financial help. Their indifference is due to distrust of all religions, because they distrust Hinduism, or to ignorance of the Christian faith, or to lack of time for investigating the claims of Christianity. After a few interviews with the indifferent, they will, if not convinced, either stop coming or pass into the second class, the hostile.

2. The Hostile. Two men of the first class came and asked me to speak of my travels. I did so by telling of the missionary movement among the American Colleges I had visited. One came again, much to my surprise, and asked me to speak about my travels in Denmark. I told him of my meetings in Copenhagen, of the deep religious interest shown by members of the aristocracy and by students. I spoke of the Danish students

who had consecrated their lives to Christ's service in foreign lands. The next time I saw this man he was bitterly hostile to Christianity, even to the point of defending the Bhagavadgita vehemently. Instead of arguing, I read to him from Justice Telang's Introduction to the Bhagavadgita, which proves that the Krishna of the Gita is inconsistent in his statements. Justice Telang lived and died an orthodox Hindu. Then I pressed home the claims of Christ.

One day after arguing earnestly in favor of Hinduism, he said, "Let us read the life of Christ. Which is the shortest Gospel?" I replied, "St. Mark." We have been reading St. Mark ever since; and we have had about thirty earnest interviews. At times A—'s hostility has been painful, especially when Mrs. Annie Besant was in Calcutta. But he continued to come, and I continued to give to him God's Word. That the hostile class is not hopeless will be seen by an interview which I will relate.

One day, after reading from St. Mark's Gospel, I prayed. A—seemed deeply

moved. He said, "When you pray do you imagine Christ before you as He was on the cross, or preaching on the *maidan*, or as rising from the dead?" He continued, "I have made resolves to be good and then I have broken them by lying. After having fallen into sin I was so ashamed that I could not draw near again to God in prayer. Once, when young, I was in trouble, and I vowed to God that I would never touch meat again." "But," he added in a discouraged tone, "I have broken these vows."

I said, "You cannot carry out good resolutions in your own strength. If Christ is allowed to enter your heart, you will be kept by Him."

"I do not understand this," was the reply; "for many missionaries sin grievously. Why are they not kept?"

"Both a babe and a man have life. The former creeps on the ground and gets soiled; the latter walks erect and keeps clean. Give the child time to grow. Those who, as you say, sin so grievously, are only babes in Christ."

Up to the very last of our stay he came to see me, and before my final departure from Bengal we had an earnest interview. After having met the arguments which he again brought up in defence of Hinduism, I spoke of Christ and His words, and said, "You must remember that the words I speak to you are not my words. It is Him you have to deal with, and not me."

He looked at me very strangely, and said, "I do not know why we are coming to you; for you oppose our religion and talk only about Christ. But we are coming. I do not know why."

For fifteen months he has kept coming to see me. *Outwardly* he is still hostile to Christianity. Last month this man took his examination for the B. A. For a man of his force and character, there will doubtless be a position of far reaching influence among his countrymen awaiting him. Notwithstanding his personal prejudice against Christianity and my uncompromising exposure of Hinduism, he was driven under the constraining influence of the Holy Spirit to follow me up; and I

confidently expect that God will continue to trouble him until he finds rest in One who said, "Let not your heart be troubled: ye believe in God, *believe also in Me.*"

3. The Honest Enquirers. Various providences such as the loss of a loved one or a severe illness drive men out of the hostile class into the above class. One morning, a man who had had a severe attack of fever and who had lost two relatives by death, came to me in great excitement with the questions: "Where is hell?" "What will become of those who die without hearing about Christ?"

I replied to him, "Leave your cousins with God who is both just and merciful; but make sure of your own salvation."

Shortly after this episode a student came to me in great trouble: a few days before his wife had died; to-day he had heard of the death of a dear uncle. His earnestness seemed evident as he knelt by my side in prayer.

Frequently men are awakened to honest enquiry by an address. A fourth-year Mohammedan student came to see me

after hearing an address which I had delivered. His questions on the Divinity of our Lord and on the Trinity were fair-minded, and his conduct was courteous. He gave me the impression of a man in search after truth.

Covering a period of fifteen months I have had occasional visits from a most interesting enquirer who has been thinking about Christianity five years, and has had no religion for four. He had even thrown away his sacred thread. When I first knew him, he was living with a Brahmo, but, at present, he seems to have given up all leanings towards the Brahmo Somaj, and has left both the Brahmo home and the Brahmo college. Drifting, drifting away from Hinduism and Brahmoism, willing to read the Bible with me and willing to attend church. How hard it is to leave him and others like him who are near the kingdom, and yet not in it!

4. The Partially Convinced. Among honest enquirers, I have found those who place Christ on the same platform with Krishna, and those, on the

other hand, who regard Jesus as superior to all teachers, including the Hindu Avatars, but yet as not divine. I here quote from a letter which a fourth year student wrote :—

"I am 'a heathen Hindu' as you Christians designate us. I have much admiration for my own religion." He writes most bitterly against many missionaries, and his attacks are especially directed against one who came to work for a few months among educated natives. "Indeed sir, — — has so far exasperated the natives that he has driven the missionary cause in Bengal a few years back." I invited him to call to see me. He came with a student from a Hindu college. They attacked missionaries, and, in defence of their position, quoted the words of a missionary who said to a room full of students : "If Krishna were here to-day, he would be locked up in Alipore jail." "Sir, such remarks alienate us." I preached Christ to them, instead of criticising their gods. They could not see the necessity of the Incarnation and Atonement.

A few days after, he brought me the Moha-Mudgara of Sankara Acharya. I asked, "What does Hinduism lay down as essential to salvation?"

Not receiving any answer, I proved to him the superiority of Christianity over Hinduism.

"Ah, I see," he replied a little scornfully, "you can sin as much as you like, and yet God will save you?"

"No," I replied, "you cannot. Repentance must precede salvation; John the Baptist, St. Peter, and the Lord Jesus all emphasize the necessity of repentance."

"In those days cometh John the Baptist .....saying, Repent ye; for the kingdom of heaven is at hand."

"Repent ye therefore, and turn again, that your sins may be blotted out."

"Except ye repent, ye shall all likewise perish."

He replied, "Then you are saved by works, that is, by repentance?"

"Listen to me," I said, "and I will clear away the misapprehension in your mind: A physician refuses to under-

take a case unless the patient promise to lead a life of correct moral habits. When the patient has ceased the violation of nature's laws, he receives medicine, and in due time he is cured. What cured him?"

"The physician," was the prompt reply.

"Who has cured me? Jesus. But before He undertook the case," I went on to say, "repentance was necessary on my part." I then spoke to him of the Atonement.

A few days later he brought to me Babu Keshub Chunder Sen's views on the divinity of Christ. When I proved from the Bible that Jesus claimed equality with the Father, he said that a great man in India lost himself so much in God that he claimed identity with God. Afterward he told his followers that he was mad when he made the claim!

I replied, "Christ maintained this claim throughout His ministry. He never retracted. He never told His disciples that it was a mistaken claim. Hence He must be God, or an arch-deceiver."

"But we do not like to speak so hard of the pure Christ as to call Him a deceiver. He probably lost sight of self so much as to lose Himself in God."

"That might be possible in India," I replied, "where pantheism prevails. Jesus was a Jew, and the Jews were severely monotheistic. The Jewish religion does not point to the loss of individuality; but, on the contrary, it honors individuality and ennobles it."

"How do we know that the Gospels give us the exact words of Christ? The disciples may have misstated, or misunderstood Christ's sayings."

I replied: "His enemies as well as His disciples understood that Jesus claimed equality with the Father. He allowed men to worship Him, a thing which none of His disciples allowed—a thing which even the angels did not allow." We continued the discussion about the divinity of Christ until he was silenced. He urged me to see P. C. Mozumdar who might better explain Keshub Chunder Sen's position.

When this young man called upon me

the next time, he admitted that I had proved the divinity of Christ; but said he, "I cannot understand it."

"You look," said I, "at the divinity of Christ as an outsider: I from within. You study the Sun of righteousness with closed eyes, by hearing lectures on spiritual astronomy; I with open eyes. "I know that Jesus is divine, because my spiritual eyes are open to see Him: I am saved."

"Our religion saves."

"Are you saved?"

"No. We are seeking salvation."

"I have found salvation," I answered. "Try my physician."

"We have not yet tried our own," he suggested.

"But Jesus claims to be the only physician for sin-sick souls, 'I am the way, and the truth, and the life: *no one cometh unto the Father, but by me.*' And if another Saviour is found, these words are not true, and Jesus is not divine."

"How are you saved?"

"By receiving Christ into my heart

through faith, just as by opening the windows I receive light into my room. When He comes in, the darkness of sin departs."

"But where does free will come in?" was the rejoinder.

"In opening the windows of my soul," I said. "I know of a Christian *punkawalla* who had neither wealth, social position, nor learning; but he had the gift of eternal life, because he had taken Christ at His word and received the gift, while some of you wiser (?) men do not."

"But one must feel that he is a great sinner before he can submit to the physician," he added quickly.

"Yes, but whether we feel much or little, the chief thing is to believe in the Physician and submit ourselves to Him."

"If I follow Christ's moral teachings, will not that suffice?"

"No; for you must first have the strength to do so. We are dead through our trespasses and sins. We must have life before we can follow." I then spoke to him of the New Birth and true faith.

The next visit I found this man deeply impressed, but still in conflict with doubts. I said to him, "If I have eaten a fruit and declare it to be sweet, and you have not eaten it and declare it to be bitter, my testimony is worth more than yours. I have tried Christ; and I know that He saves! You have not tried Him."

"But how can we try Him?"

"By faith," I said. He seemed greatly moved during my prayer. During a subsequent conversation he said, "After talking with you, we said what miserable creatures we are! We say a thing to-day and break our word to-morrow. Your arguments are very strong. You have made us think; but yet we reverence Krishna more than Christ, and our temples more than your churches. This may be due to our traditional views." He passed successfully his B.A. examination and left Calcutta for his home. But we kept in touch by correspondence. He returned to Calcutta to study law and again came to see me. Just before we left Bengal he came with a tray full of sweetmeats for

us. Mrs. Wilder and I were touched by this spontaneous and unusual exhibition of affection. In all these months he has never asked a temporal favor for himself, or for a friend. Where did we leave him? In this class. I believe that he regards Jesus as superior to all teachers and saviours; but he does not seem perfectly clear as to His divinity. It was very hard to leave him and others like him. May God save him from the Brahmo Somaj.

CHAPTER IV.

THE CONVINCED.

Those who believe in the divinity of Christ may be subdivided into four classes :

1. Men who vanish through fear of consequences.
2. Convinced enquirers who shrink from baptism.
3. Believers who are legally minors.
4. Those who come out and are baptized.

1. Men who vanish through fear of consequences. Belief in Christ's divinity necessitates obedience; and obedience means baptism. Baptism involves bitter persecution and the loss of every thing most precious. One day, in July 1893, J—came to see me. He was a real

enquirer. Ignorance of Jesus yielded to admiration for Him as the best of men. Admiration gave place to wonder as we studied the miracles. Wonder was followed by awe at his super-human power. He was convinced of Christ's divinity. After reading to him passages in the Word on Baptism, he admitted cowardice and said he would ponder the matter carefully. After an interval of four months he came to me again; sent as I believe in answer to prayer. He disappeared again for six months. He told me how miserable his disobedience had made him, and he acknowledged the necessity of receiving baptism. He prayed earnestly, asking forgiveness for sin. Upon rising from his knees he said, "Bring water to baptize me." Immediately I sent for an ordained missionary.

The missionary advised J—to go straight back to his mess, and live as a Christian among his fellows. This was a mistake; for I feel the boy should have had the sympathy from daily intercourse with Christian students. I had hoped that the mission-

ary would give him accommodation for a time with Christian students until timidity had given way to boldness. Naturally the boy was frightened. The prospect of going right after baptism into the centre of persecution seemed to paralyze him. He disappeared for three months. But just before I left Calcutta we had a few words together on the street.

In a previous interview he said, "God has always answered my prayers; hence I have thought that he is not angry with me for not being baptized." I referred him to II Cor. xi, 14. He saw my point, and admitted that Satan had been deceiving him as "an angel of light." But he is not yet baptized.

N—, another man convinced of the necessity of baptism, told the following story:—

"I went home to bring my wife to be baptized with me. After reaching home I became seriously ill. One day my wife said, If you give up all thoughts of becoming a Christian you will get well. They were putting drugs into my medicine. I took no more of the medicine, and immediately

became better. They then stole my cash box, so that I should be unable to purchase food, and should be compelled to eat what they set before me."

I have lost trace of this man; and I have no means of knowing whether my letters have reached him; nor can I tell whether he has been so drugged as to affect his reason. When we met he had a Government position and an independent income; but the duplicity and devilish cunning of his family and his caste mates (he is a Brahman) have paralyzed him.

B———, another man, hesitated to be baptized on the ground that his parents would become destitute. They could not allow him to remain home after he had lost caste, and he was their only support and comfort. We studied together, Matthew vi, 24—34 and Mark i, 16—20. He was deeply impressed by the words "They left their father Zebedee in the boat . . . and went after Him." It is peculiarly hard for these lads to forsake their parents. Family affection is strong as iron.

After reading three weeks with a fine

second-year student he said, " I believe that Jesus is God. I pray to him in my difficulties. I have done everything he requires with the exception of baptism. Why does not Christ give us the faith ? If we had faith, we would have courage to come out and confess him."

Several days later, he came to tell me that for three days he had not attended class because he was so exercised about his future. He had decided to become a Christian, but deferred baptism until his wife could become convinced. We read together Luke ix, 59-62. At a later interview he declared his purpose to confess Christ; but explained that if he were baptized now alone, that his wife would be a widow for life and would live a life of sadness. " Let me wait until she comes to me; she too will become a Christian." After an absence of two months, he came again, and offered a most earnest prayer telling God that he had forsaken all for Jesus, father and friends. Later I received the following letter:

J.————————LANE,
5th January 1894.

"My Dear Sir,

"I have come to a fixed determination which is worded thus :—My wife is not yet of age. She is now in her fourteenth year. A lawyer who lives in our neighbourhood tells me that our females come of age when they complete their sixteenth year, so it is not at all practicable to bring her to Christ even if she is so inclined after I have been baptized. The moment after I am made a Christian the news reaches my mother-in-law and uncle-in-law, and they will not allow her to join me. . . . . though without me her life is a wretched and miserable one, the cruel superstition which has been laying a firm hold on Hindu minds from time immemorial will prevail on her. I do not wish to ruin a poor soul for ever. Deprived of Christ, as well her husband, she will no doubt become a contemptible creature and her life will become a continual midnight without the remotest prospect of dawn. To love man is to love Christ or God. I should be kind unto

her, otherwise I am no lover of Christ which I profess to be.

"The next question is, whether Christ is to be given up for her sake? No! by no means, not for ten thousand such wives. If she does not willingly come to Christ, I declare by all that is holy that I will make a legal separation from her. I do not love such a wife who does not love my Lord and Saviour. My mind tells me to wait a few days for her; so I have this day posted a letter to her which reads thus:—

"My Dear Wife,

"My heart is bent upon Christ, I wish to be baptized as soon as possible. As I know well that you love Christ as much as I do, I intend to bring you here very soon under some pretext, so that your mother and uncle may not suspect anything. Be sincere and speak the truth. I am in earnest. My mind will not change. If you really love Christ tell me plainly, for then I may bring you as soon as possible. I wait for an early reply.

Your affectionate husband.

H—M."

After weeks of prayer and entreaty, he at last succeeded in winning his wife. They came by train to Calcutta intending to be baptized. While on the way from the station to my house, some fellow students stopped their carriage and asked him why he had brought his wife to Calcutta without informing them, and also where he was taking her. The pressure was too strong, the nervous strain too great. Seeing he was detected, he took his wife to her own relatives in the city.

After this episode came billows of trouble: his father died and his wife was removed from Calcutta to his own home, and he could not get her away until the third funeral ceremony was finished, *i. e.*, for a month. I urged him to be baptized at once and then claim his wife. He replied, "My aunt and elder brother would at once communicate with her mother. All would tell her terrible stories about me, and keep her from me. I am firm as a rock and know more of Christ than she does. I can hold out for a month and then she will live with me, and we

will be baptized together. How can she hold out against the entreaties of her friends. She is only 14 years old!"

Poor fellow. There he stood before me, barefoot and in garments of mourning. His worn face, sad eyes, trembling hand and hunted look showed how awful is the struggle through which these students must pass in forsaking all for Jesus.

One day he came in response to my letter. Mr. Bruce and I urged him not to go home to play a double part, by being a Hindu externally and a Christian in his heart. We showed him that he could not serve two masters. Jesus must be first and all. He must be dearer even than the wife. He said, "I have given up for Christ, father, friends and the world. I cannot leave my wife." He prayed most earnestly for help. How awful was the crisis. As the clock was nearing midnight, he passed out into the darkness—darkness physical and darkness spiritual. Ere the door shut, he said, "I must pray over this two hours. If I feel it duty to be baptized, I shall come to you during the night."

Five months have passed. We have been to Mussoorie and have returned to Calcutta. My letters drew from H— no reply. Our only power was prayer. Our only hold upon him was through God. At last he came, driven I believe by the Holy Spirit. His face had no joy, and his heart had no peace. He said, "I must become a Christian, or commit suicide. I have felt ashamed to see missionaries. My friends say that the missionaries lie in telling me that I can get peace by becoming a Christian." I told him that his doubts were all due to disobedience.

But still he wavered. In a most solemn interview with him he told me that his agony of mind had been so great that one night he called out in his sleep to God for help. A student heard his cry and learned in subsequent conversation that H——was drawn to Christianity. In order to divert his thoughts from Christianity and make him satisfied with Hinduism, this so-called friend handed him a copy of "The World's Parliament of Religions." "This," said H——, "was God's

answer to my cry for help. He continued, "I see that the leading men in Europe and America point out truths in Hinduism and praise our religion. Why should I leave it?"

This young man having grown up a Hindu, and having heard of Hinduism from Hindus, had no special admiration for it. But the expurgated Hinduism of Max Müller and the sugar-coated Hinduism of "The Parliament of Religions" attracted him.

In the hundreds of personal interview with educated Bengalese *I have not found one helped by the Parliament of Religions.* I have found some who have been distinctly hindered by it.

2. Convinced enquirers who shrink from baptism—

Men belonging to this class usually quote the arguments employed by the Friends and the Salvation Army. A third-year student told me that already he was an outcast, and that he did not see the necessity for baptism. A week later he

spoke more fully saying that Mark xvi, 16 meant the baptism of the spirit! He then appealed to the attitude of the Salvation Army towards this sacrament.

I call to mind another student with whom I have had many interviews. He said that he could not see the necessity for baptism and added, "the Salvation Army does not baptize."

An unbaptized student in defending his disobedience, said: "Are not the Friends and the members of the Salvation Army Christians? If they do not regard baptism as essential, why should I regard it?"

Feeling that the leaders of the Army should know how the Army is quoted, I called upon Miss Lucy Booth, now Mrs. Booth-Hellborg, and stated the facts above given, kindly and prayerfully.

Receiving me most courteously, she said, "Baptism was binding in New Testament times only and is not binding now." She added, "If it were so important, God would have revealed its importance to my sainted mother, and to my good father!"

"But we have Christ's own words, 'He that believeth and is baptized shall be saved.' What right have you to cut that sentence in two, and reject the words 'and is baptized'?" Not receiving a satisfactory answer I continued to say, "Is it not rather a hazardous thing to reject entirely the plain teaching of Christ on baptism because of your parents' interpretation? May I give you a parallel case, Miss Booth? Protestant Christians of all grades and shades of belief, irrespective of denomination, revere the memory of that man of God, Martin Luther, who was raised up of God to change the entire course of the spiritual and the political life of a nation. In Martin Luther's addresses and sermons no marked concern about the evangelization of the heathen is disclosed. Martin Luther is, like all men, fallible. Suppose he claimed to be infallible in his teaching, would it not be rather a disastrous thing for Lutherans to ignore in practice the Lord's command, 'Go ye into all the world, and preach the Gospel to every creature'? Is it not rather a hazardous

thing for the Army to reject entirely the plain teaching of Christ on baptism because of the private interpretation of your parents ? "

Right here the officer in command of the Calcutta forces who was present, joined the discussion and said " A red coat means baptism for the Army ! "

" But Jesus said water not cloth," I replied. Knowing him to be an Oxford man I referred him to the use of Βαπτίζω which he acknowledged implied the use of water.

Then turning to Miss Booth I said, " How do you interpret the words, ' This do in remembrance of Me ' ? "

She replied, " We must do all things in remembrance of Christ."

" But Christ did not say, ' do all things.' He said ' do this ' ; and the ' this ' unmistakably refers to the bread and wine."

I did not convince Miss Booth. I was inexpressibly pained to see her ignore the authority of the words of the Lord Jesus. I do not think that the Salvation Army leaders and sympathizers in Europe

and America realize how seriously they injure Christ's cause in India by disobeying His plain commands concerning Baptism and the Lord's Supper. Missionaries in India are practically unanimous in the belief that Baptism is *the* test for educated Hindus. A *Babu* may cease worshipping idols; he may neglect the Hindu Shastras and read the Bible. He may believe in Jesus and confess Him openly by word of mouth. All this will not make an outcast of him. But the moment he is baptized, persecution begins—then, and then only, he is regarded as really a Christian by his Hindu friends.

3. Believers who are legally minors.

In August 1893, I met two fine students from the City College. After our conversation was finished one said, "What shall we do now?" I replied, "You may read the papers." I had a little reading room for the *Babus*. He said to me, "You misunderstand me. What shall we do about Christianity? We believe in it."

I referred him to Matt. x, 26—40 and to Acts ii, 38. I then prayed referring to the verse, "What shall it profit a man, if he

shall gain the whole world, and lose his own soul." After prayer, he said, "My brother in the fourth-year class has forbidden my coming here."

His companion added, "My friends laugh at me for coming here. How can we be supported if we become Christians?" His friend said, "That is no matter."

I spoke of God's care for the sparrows, and said, "He will take much greater care of his own children." A few days later one of these boys came alone and said, "I believe Christianity to be the true religion." I immediately urged baptism.

He replied, "I am under age, only seventeen."

To make a long story short they both decided to be baptized. Very soon after the decision, one was forcibly removed, and the other's guardian wrote me, threatening legal proceedings. What could I do but pray?

P—, the elder of these lads, waited one day until his guardian had gone to his law class, then gave him the slip, and came to me. His prayer was very pathetic. I

recall these words, "O Lord, my horse is falling, I cannot hold the reins. The night is dark, I cannot see the way." I spoke to him of the change in the Apostle Peter's character after Pentecost, and sent a message to his companion whom he told me was sad and dispirited.

The following week M—came, but two watchers accompanied him. One a Brahman, who was most conceited and argumentative, put to me these three questions:—

"1. God made everything. Did He make sin?

"2. Why did God say to Adam and Eve you must not eat of the tree? He knew everything. He knew that they would sin.

"3. God is everywhere: then is He in hell?"

The Holy Spirit helped me greatly in my replies; and the Brahman jailer seemed touched. In the presence of his jailers M—boldly confessed the divinity of Christ.

Some months afterwards, M—told me that he had made arrangements for baptism, and that his brother had instantly removed him from Calcutta to his home and had kept him under watch. The Brahmans tried to drive Christian thoughts out of his mind, while his father refused to allow him to become a Christian. "Two years ago, I wrote my father through a missionary of my feelings towards Christianity. My father removed me at once from Calcutta and authorized the Brahman priests to beat me, which they did. At 5 A.M. I arose and read the Hindu Shastras with the Brahmans until 10. After eating I was compelled again to read the Shastras. If I am baptized I will be sent again to these priests who will do their utmost to make me give up Christianity. If I yield to their pressure I shall be a hypocrite."

The last time M—came to see me, he said, "Will you keep me after baptism?"

"No," I said, "We cannot, since you are under age. If your people refuse to receive you, we will gladly take you in. But we cannot do an illegal thing by coming

between a guardian and his ward." M— promised to come daily with his friend to read with me; but ten months have passed and neither of them has appeared again.

Evidently his friends have betrayed him into immorality to prevent his becoming a Christian; for last month P—told me that M—is now thoroughly depraved. Imagine what it would mean at home for a lad of sixteen to be thus tried. How many would stand the strain? To be baptized means to go right into the hands of those who had beaten him and who could drug him into the loss of reason. There is no escape from their clutches since he is a minor. To remain a Hindu means the gratification of every lust, and the satisfying of every appetite. Even relatives and friends fan the flames of passion and allure into sin.*

Many weeks passed before I saw anything of P——One day I was on the point of writing him, thinking that possibly the letter might not fall into his guardian's hands. But once more my wife and I

* See Appendix.

went to God in earnest prayer to send P— to us. Soon after he rushed in saying, "I have no peace of mind. My guardian has forbidden my coming to this part of the city." In his prayer, he said, "Oh God darkness surrounds me. Thou knowest, that Thou art dearer to me than father or mother. Thou hast said, 'He that loveth father or mother more than Me is not worthy of Me.'" A few weeks later, he prayed "Oh God, Thou knowest I am surrounded by friends who are not my friends."

Six months after this prayer, P—appeared with a very bright face. He wished to be baptized a few days later. We had a precious season of prayer together. I did not see him again for five months. Never have I had faith so tried as with these men! No reply came to letters that I sent to P—'s city and country addresses. I had no means of knowing whether he was dead or alive. All efforts to reach him through missionaries near his village failed. Finally, I found him through a native Christian student. We had an earnest interview just before my final departure

from Calcutta. His brother had died and on his death-bed had urged him not to become a Christian and leave the parents who were dependent upon him. "When I think of baptism, the face of my dying brother haunts me. How can I go against his dying request? How can I leave the parents who are bereaved of their son, and who now look to me to fill the place of the dead?"

After warning him of the peril of putting any one before Christ, he said, "Tell Professor F— that when I feel the courage I want him to baptize me."

I have tried thus faithfully and fully to show the almost insuperable obstacles which educated Hindus must face in confessing Christ. After the inertia of indifference gives way to investigation, hostility is naturally aroused against the religion of their conquerors. They say, why should we give up our ancestral faith and hoary traditions? Why should we surrender high caste privileges, and enter a religion in which there is no caste? And as honest inquiry succeeds hostility, there

are many phases of doubt, and many intellectual difficulties. Intellectually it is difficult for a pantheistic mind to reason monotheistically. When Hinduism is left behind, many paths open before the *Babu*. Theosophy, agnosticism, atheism and all forms of scepticism open out before him. All these cults come from the West. Before the *Babu* accepts Christianity, he faces Rénan and Rousseau and Voltaire, and it may be Ingersoll, and worse than these he is confronted by New Hinduism.

What a temptation to turn back from inquiry to one's ancestral faith which receives praise from Max Müller, and which is lauded at the "World's Parliament of Religions!" If he fights his way through all obstacles and approaches the goal of Christianity, there are two guides who offer their services to him. One points to the Brahmo Somaj, a half-way house,—a place of rest and deliverance from all dilemmas,—a resultant from Hinduism and Christianity. The other guide points to the Salvation Army. Here no baptism is necessary. You can compromise. You can confess Christ with the

mouth, and yet remain in the Hindu Somaj. Why be baptized and be cut off from all that heart holds dear? Why be baptized and risk the loss of life or reason by being drugged? If the Holy Spirit were not in Christianity, this religion would make no headway among educated classes. But God is in it as we see by the conversions which have already taken place.

CHAPTER V.

THE STORY OF SURENDRA.

In July 1893, I organized a Bible class in Bhowanipur which is in South Calcutta. The eighth man to join was Surendra Nath Gupta, who was in the Entrance Class of the London Mission College. He was very regular in his attendance, and eagerly drank in the words of truth. In October, he declared his purpose to be baptized a few months hence; on condition of his success in winning a scholarship which would enable him to support himself when cast off by his family. He was too independent to derive support from Mission funds. So zealous was this lad in search of truth that he personally secured promises from boys to attend a new Bible class which I was urged to form upon my return to Calcutta from Darjeeling.

A few months subsequent to our first meeting, he declared that he felt God's power in his life, and that he intended to be baptized immediately after his examination which began in February. He identified himself with Christians; and was active in promoting a forward movement among the Christians of Bhowanipur, and yet he hesitated to be baptized. They who live among students, and they only, can know what baptism involves. It means most frequently, indeed oftener than not, loss of parents, deprivation of friends and social ostracism. It means that a man's foes are they of his own household. One lad whom I know was, after baptism, so drugged by his relatives that reason left him. Baptism casts a stigma upon a whole Hindu household; accordingly, it is no uncommon thing for relations to state that the boy was an idiot when baptized, and hence not responsible.

At the date of Surendra's examinations, he wrote me as follows:—

"I shall take the first opportunity to see you. In the meantime pray for me that I

may keep steadfast in the Lord; that I may get fullness of the Spirit."

Immediately after his examinations, Surendra received a home letter commanding him to be present at his sister's wedding and give her away in marriage. He recognized the urgency of the request, and his own obligation: for they said if he were not on hand the marriage could not take place; and his sister would be a widow for life.

I warned him against going home unbaptized, and said to him, "You will be a hypocrite; pretending, as you will, to be a Hindu while you are really a Christian."

"But," he answered, "the delay is only for a month."

"There is a principle involved," I replied, "Christ must not be second, and a sister first, even for a month. I knew a student who put his wife before Jesus and drifted away from peace and joy. Take care, Surendra, lest disobedience lead to doubt and doubt lead to denial."

My words touched his heart. My wife, a Christian lad, and myself joined in prayer for Surendra, who himself offered a most

touching prayer. Never can, I forget that scene.

There was a fierce struggle in Surendra's heart: Love for his sister drew him towards his home; loyalty to Christ urged him to be baptized. A few days later I was saddened to receive a letter which read, "I feel so restless. My peace is gone. Sometimes I feel as if my heart would rend. Yet I must go. Fate is leading me.....I must see you Thursday. Give Mrs. Wilder my heart-felt gratitude and ask her to pray that a wretched creature may regain his lost peace. Will you also pray for me?"

At this juncture, I fully realized the gravity of the situation. Mrs. Wilder and I prayed earnestly for guidance, and got it. I jumped on my bicycle and in a few minutes reached the London Mission House. Professor F— promised to see the boy the next day, and show him the danger of delay. An appointment was made with Surendra the following evening. After he arrived, he told me that on his way he had been strongly tempted to run away, but that God had given him the victory. In answer

to prayer he yielded to the entreaties of his friends, and consented to be baptized. We jumped into a carriage and drove to Bhowanipur. He pleaded to have Mrs. Wilder present; and so we stopped for her at the prayer meeting of the Free Church. In a hall of the London Missionary Society in the presence of twenty-five Christian friends, Surendra was baptized. In answer to the question, "Why do you wish to be baptized?" he replied, "Because the Holy Spirit is given by God to them that obey him; and God commands baptism."

At nine o'clock that same evening we drove Surendra to his home. He had told his people of his purpose to be baptized, and we all knew that persecution was in store for him. I offered to enter the house with him; but he declined saying, "I feel such peace and courage that there is nothing to fear." The change in his face and bearing was most striking. At six o'clock, only three hours before, he had been restless; now a shining face witnessed to the calm which the Holy Ghost sends in answer to obedience. When he was baptized

a wonderful thrill passed through him.

The next day I saw Surendra for the last time. He was at my house where he met Christian friends whose sympathy cheered him much.

The next day he wrote me from Muktaram Babu's Street which is several miles from his home. "I have written all to Mr. Farquhar. In short they have brought me here secretly, and do not allow me to go out. Mr. Farquhar will tell you all. God be thanked that I am able to bear all cheerfully, and to confess Christ boldly."

He was carried away from Calcutta and months passed without our knowing anything about him. His Bible was burnt. He was beaten. His clothes were set on fire when he was asleep. He did not deny Christ even in this furnace of affliction; but he yielded to the threats of his father and the entreaties of his bed-ridden mother far enough to promise not to have intercourse with Christians. During the seven months subsequent to his baptism, we heard nothing from him; but we committed him to God in prayer.

And he was kept even in a furnace far hotter than the one into which the three Hebrews had been cast. After the long silence, he wrote : "Indeed, dear friends, we are very long away from each other, but have we not met before the altar of the same living God ? Sometime ago, I was trying to get me away from the blessed land, to shut my eyes from the light. But that was too hard a task for one who has got a glimpse of the land ..... But, fortunately, a friend sought me out and dissuaded me. ..... You may be curious to know what has tended me to fall back. It is the suffering of my mother. But now I have resigned her to God to work His will in her."

As these sheets are about to go to press, a letter has come from him which assures me of his upright life and consistent walk as a Christian among heathen. He now is a regular attendant at church ; and is doing active Christian work among his fellow students to whom he gives Bibles and Christian books. He is, indeed, a precious monument to the saving and the *keeping* power of Jesus.

CHAPTER VI.

DISTRICT WORK.

Near Calcutta are several large town in which there are many educated Bengalese who are glad to hear lectures in English. Invitations were received to spend a few days each in Krishnagar, Berhampore and Faridpur. A year ago I visited Faridpur which contains between 8,000 and 10,000 persons. For 28 years the South Australian Baptist Missionary Society has been stationed here; and for 16 years the field was worked by native evangelists. The twenty-eight workers of this society are the only foreign missionaries among at least 10,000,000 Bengalese.

Two hundred English-speaking natives were present at my first address which was

delivered in the Mela Hall. At my second lecture the audience was somewhat diminished. The previous lecture had so stirred up the *Babus* that a picnic was announced as a counter attraction to be held at the home of a drinking *Babu*. My words on "Sin" and on the "Divinity of Christ" had been sent home, and had made many uneasy. However, about one hundred English-speaking natives were present, including the head of the Government High School, the Sub-Judge, and several leading pleaders.

There was considerable applause when I alluded to the self-sacrifice of Christian students who had gone by hundreds from Europe and America to preach Christ in non-Christian lands. The Holy Spirit was present in power at both lectures. Eight men sought me out at the Mission House for private conversation; six of these were hopeful, and one, R—, was very near the kingdom.

Three months after my visit R—decided to be baptized. Upon the morning of the day fixed upon for baptism, a missionary

wrote him a letter stating that arrangements had been made, and that they were ready to baptize him. This letter was intercepted by his wife who spread an alarm, and in a few minutes R— was surrounded by a number of *Babus.* The missionaries waited until late in the afternoon for him ; but receiving no news they went in search. Upon reaching his home, they found R— surrounded by about an hundred men who were exerting their efforts to the utmost in order to prevent his taking the decisive step. The missionaries begged permission to speak to R— and they were peremptorily refused. Even their request to pray for him was denied. But they kneeled under a plantain tree, and in the face of manifest disapprobation, they commenced to pray. Instantly, the crowd of *Babus* with their walking sticks in hand rushed towards them shrieking, "Hori bol!" "Hori bol!" (Call on the god, Hori.)

Two or three of their group then brought up arguments from European and from American infidels. R— calmly replied that

he had considered these arguments, and that a careful study had convinced him of their fallacy.

Several weeks passed after this exciting day, and R— was not baptized.

Again and again I was urged to revisit Faridpur. A missionary wrote me as follows:

"We are all very anxious about R—. His delay about baptism I fear is dangerous. His wife's hardness and her anticipation of sufferings upon being outcast are his only excuses. He is utterly miserable in his soul and knows that he should be baptized .. ..There are other men in the town so stirred up by God's Spirit that I feel you could be used here."

In July 1894 I revisited Faridpur. The floods had begun to rise and so much water surrounded the Mela Hall that we got our feet wet in getting to the place of meeting. My subject was "God." One prominent *Babu* frequently interrupted me. One of his questions was—"How could God, who was infinite, become a man?" The Holy Spirit helped me in meeting these objections.

Though I asked him to question me further, and though he had two opportunities to hear me lecture again, he did not put in an appearance.

On Sunday night, I spoke on "The Power of God." His power was felt. None interrupted. The words went home. R—'s attitude was touching. He is a man forty-nine years old. He receives a good salary. Though he acknowledged that he should be baptized, the strong opposition of his wife and friends took the courage out of him.

In one of his letters to me, he wrote: "If I die without baptism, which I do not feel I will, do you think I shall go to hell? Oh do not say so. I have found my Jesus. I have found my Saviour. I have thrown myself entirely upon Him. Will He then renounce me and give me up to Satan? Do not say so. You wish that I may not get any rest until I obey God. I also wish the same thing and never pray for rest apart from baptism."

The last news reached me about the time we left Calcutta. Miss Pappin wrote:

" Poor R— is miserable and ashamed at his own delay, still no nearer baptism, I fear. His wife is still terribly hard. You remember B—, you saw him in Calcutta, he has taken Christ fully now, after a long journey through doubt and fear. Praise the Lord! Baptism is his next step. Do pray for this. His wife is coming too."

CHAPTER VII.

THE DEEPENING OF SPIRITUAL LIFE.

Another important line of work is that among Christians. Of the 214 addresses delivered in the past two years, 92 were spoken to Christians. God has manifestly led me into this work, and more out-and-out results have been seen from it than from my work for non-Christians. So gracious has God been and so marked have been His leadings, that I feel inclined to give a greater proportion of time to this work in the future.

In 1893 I presided over the Convention for the Deepening of the Spiritual Life, at Darjeeling. About fifty missionaries were present at the meetings of this Conference, the main topic of which was the power of the Holy Ghost.

In 1894, I presided over the Convention for the Deepening of the Spiritual Life at Mussoorie. God met us at both places, and some lives were wondrously changed by the Spirit's power.

The importance of such meetings cannot be over-estimated. If any workers need the fullness of the spirit, we missionaries certainly do. At the Mussoorie Convention the following was handed to me: "Will you pray for me that during these two days I may receive the baptism of the Spirit? I have been seeking for it *for several years.*" We have reason to thank God not only for soul hunger, but for longings satisfied. Another wrote: "Praise the Lord who has made His promise in Luke xi, 13, a reality to my soul. Pray that He may teach me to live in the fullness of blessing each day." Another writes: "Praise God for a flood of light that has come into the soul of a brother during this Convention."

The very first meeting was so large that we had to move from one building to another more capacious. About 300

persons attended each of the afternoon sessions. God so signally blessed the gathering that steps were at once taken to have a similar Convention every year. A representative committee of seven was appointed to take charge of these gatherings.

In November, 1894, it was my privilege to address a Convention of American Presbyterians, missionaries and native workers at Ludhiana. About 80 missionaries were present at these meetings for the Deepening of the Spiritual Life.

In Calcutta, I have spoken 31 times to Christians. Several addresses were through interpreters. A monthly meeting for the Deepening of Spiritual Life has been held a little more than a year under the auspices of the Missionary Conference. The meetings as a rule are addressed by men who have experienced the fullness of blessing. During the past fifteen months, the Holy Spirit has, in these meetings and in drawing-room meetings, led some into the place of peace and into lives of power.

A missionary has given the following striking testimony:—

"I cannot but . . . add my testimony to the blessed reality of that experience of the receiving of the Holy Spirit concerning which so many in Calcutta have been deeply thinking and praying the last eighteen months, and to many of whom it has become a definite and rich experience—a promised land entered and taken possession of by faith . . . . . My spiritual birthday was February 3rd, 1884, when by simple acceptance, through faith of God's Son, I entered on life eternal. "He that hath the Son hath life." The experience of the years that followed might best be described in the language of the seventh chapter of Romans. There was the delight in the law of God after the inward man, but another law in my members bringing me into captivity to the law of sin. And the thought would often rise "who shall deliver?" It is painful to recall the lack of blessing in life and testimony. It and the consequent despair was so great that I had determined to leave the mission field, and had spoken to others of that intention. During all those years

I seldom met with any whom I believed to be living the overcoming life without seeking to learn from them the secret which was hidden from me. That secret however was not learned until October of 1893, when the Lord opened the eyes of my understanding and the words:—"Are ye so foolish having *begun in the Spirit*, are ye now made perfect by the flesh?" came like a revelation to my soul, and I clearly saw that the consecration and sanctification I so desired to realize were only possible in the power and energy of the Holy Spirit. The remembrance of years before helped, and I again by simple faith took the gift of the Holy Spirit, and from that time began to experience something of the fullness of that rest which is as deep as God's. Words cannot describe the change that then came in thoughts, plans, and aspirations.

"Once 'twas painful trying,
Now 'tis perfect trust.
Once 'twas busy planning,
Now 'tis trustful prayer.

Once 'twas anxious caring,
Now He has the care.
Once it was my working,
His it hence shall be.

Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the Mighty One.

Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking,
Now 'tis ceaseless praise."

Through the honoring and acceptance of the Holy Spirit of God, I believe the triumphant, *frictionless* life to be a blessed possibility, and for every Christian willing to *trust* and *obey*."

One, who has been a missionary more than a dozen years, writes, "I am so unaccustomed to speak of personal experiences of any kind. But its very real. My whole life is a changed one. . . . . I have never had, in my life, a more restful year, never a year when it has been so easy to let a sweet word take the place of an impatient one. Never a year when it has been so easy to be quiet under all sorts of provocations. . . It has been for me a very blessed experience. . . To my mind nothing expresses it so well as Frances Havergal's beautiful hymn—

Like a river, glorious
Is God's perfect peace,
Over all victorious
In its bright increase;
Perfect, yet it floweth
Fuller every day,—
Perfect, yet it groweth
Deeper all the way."

One day another missionary wrote me, "I write to ask your prayers that I may receive this baptism of the Holy Spirit. For the last twelve months I have been longing for it; but more especially during the last three or four months. . . . . I feel I cannot rest until possessed of this power which is promised to us as believers."

Two weeks after, this same missionary wrote me, "I have claimed God's gift of full salvation by faith. When I came up to my room to-night, I felt I could not rest until this precious gift were mine. Of late God seemed to be silent unto me—yet I felt His hand was upon me, and that the blessing must come, for He could not deny Himself. To-night it was with crying and with tears that I pleaded with Him, and after confession of sins brought to remembrance, I seemed to hear a still

small voice saying, 'The gift is thine' to which I replied, 'I take it by faith.'

> 'Once it was the feeling;
> Now it is His word.'

'Thanks be unto God for His unspeakable gift.'"

The native Christians, too, are entering into the land of promise.

My last address was on the text "Take heed to thyself." A prominent native worker was present. The next day he said, "Tell me more of that 'peace over all victorious.' How can I receive the fullness of the Spirit?" I referred to Galatians iii, 14, "That we might receive the promise of the Spirit through faith." He prayed, claiming the gift; and has since written me how different his life has become.

He has urged me to visit the native Christian churches of Bengal, and offers to accompany me as interpreter. He longs to have his Bengalese fellow Christians understand true consecration.

What does God mean by thus leading prominent missionaries and native Christians into the fullness of the Spirit? Surely

He means to prepare us for a mighty forward movement; for, when we are filled with the Spirit, many of India's millions will be shaken out of their sleep of death.

While giving my chief attention to the lines of work already mentioned, considerable opportunity has been given me to work among Europeans and Eurasians. Here, too, God has bestowed a blessing, especially among English soldiers.

I am now in the midst of work among educated men at Lahore and vicinity, and I expect to spend the hot season at Mahableshwar. Beyond this, Mrs. Wilder and I have no plans. We are urged to continue on in Calcutta. We feel strongly drawn to this field. The first month I had an average of three interviews a day: the second month, four a day. When I stopped work in Northern Calcutta, I was having eleven interviews a day. We also feel very strongly drawn to Western India; I was born in this part of India and I have a knowledge of Marathi. My father labored here and my mother and sister are working here as missionaries.

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
I cannot read His future plans;
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below."

THE END.

APPENDIX.

What the immorality of Hinduism is can be judged by the report of Dr. A. W. Hitt, November 8th to February 8th, 1894. Of 125 Brahmans treated, 31 were suffering from syphilis. Of the total 1,467 Dr. Hitt reckoned 447 as diseases consequent upon immorality.

The following extracts from the speech of Babu Dinanath Gangoli at the Sixth Social Conference, Allahabad, 1892, show the condition of morals in India....." Three years ago, coming to know of the case of a Kulin who had left upwards of 100 widows at his death, I was led to make inquiries about polygamous marriages among Kulins.....I have brought with me a list containing names of Brahmans as well as Kayasthas having more than one wife.....I have made a summary of the list. It shows that information was collected from 426 villages, showing 618 bigamists and 520 polygamists. Of the polygamists 180 have three wives each, 98 four each, 54 five each, 35 six each, 26 seven each,

20 eight each, 10 nine each, 19 ten each, 9 eleven each, 12 twelve each, 5 thirteen each, 11 fourteen each, 4 fifteen each, 6 sixteen each, 2 seventeen each, 1 has nineteen wives, 3 have 20 wives each, 1 has 23 wives, 4 have 25 wives each.....4 have 30 wives each, 2 have 32 wives each, one has 34 wives, 1 has 35, one has 36, one has 50, one has 52, one has 67, and one has 107 wives.....A boy of 12 years has 2 wives.....3 boys of 15 years have 2 wives each, 1 boy of 16 years has 3 wives, 1 boy of 16 years has 7 wives, 2 young men 20 years old have 8 wives each, 1 young man of 22 has 17 wives, 1 of 32 has 20 wives, and 1 of 37 has 35 wives.....8 graduates of ages ranging from 24 to 40 have 2 wives each, one of them being a College Professor. One graduate 28 years old has 4 wives.....There are seven bigamists of ages ranging from 25 to 32, holding high positions, such as those of Deputy Magistrate, Munsiff and Engineer; and there is a Munsiff 54 years old who has 12 wives."

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